

Gabb.]

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[Aug 20,

868 knife, often the only article worn by the boy; the long hunting and fish-
524 ing bow is foreshadowed by one a yard long, perhaps made of a simple
piece of wild cane; the blow gun, a tube longer than the person, is in
constant use; and I have seen some few actual toys such as a top made
of a large round seed with a stick through it; and a rattle differing only
in the degree of care in the making, from those used by the priests in
their incantations.

584 The arrival of puberty is the signal for marriage, at least on the part
of the girls. The courtships, if such they can be called, are carried on
principally at the chicha drinkings, and I am assured that very few young
●[836] women retain their virginity until marriage. A plurality of wives is
[595] allowed at the option of the husband. Many have two, and some three
women. When a young man wishes to marry, having arranged with the
girl, he applies to the father. The consent is practically a foregone con-
clusion; but the details of the bargain must be arranged. In most cases,
[591] the groom goes to live at the house of his father-in-law, becomes, at least
for a time, a member of the family, and contributes with his labor to the
common support. Girls are thus available property to their families.
But in case the man already has a wife; is in short, settled in life, and
has his own home, he may not want to change his residence. He then
compounds with the family; giving a cow, a couple of pigs, or other
equivalent for the woman, in place of his services. No form of cere-
[585] mony is required, and the marriage lasts as long as it suits the conve-
nience of the parties. In case of infidelity on the part of the woman, or
586 undue cruelty on the man's part, they may separate. Sometimes, if the
woman is unfaithful, the man whips her severely, and perhaps returns
her to her family, or she, in a fit of resentment, leaves him. This may
be for a year or so, or may be final; but during such separation either
party is at liberty to make new connections, thereby remaining perman-
ently apart.

832 Probably there is no better place to mention kissing than in connection
with courtships and marriages. This agreeable custom seems to be
entirely unknown. I have never seen one person among them kiss an-
other, not even a mother her child.

582 There are certain limits within which parties may not marry. The
tribes are divided into families, or something analogous to clans. Two
614 persons of the same clan cannot marry. This is now a source of difficulty
among the Tiribis. The tribe is so reduced that a number of marriage-
able persons of both sexes are unable to find eligible mates. I could not
ascertain exactly how the question is settled as to which clan a person
belongs, whether he inherits from father or mother, but so far as I could
gather, I think from the father. Cousins, even to a remote degree, are
582 called brother and sister, and are most strictly prohibited from intermar-
riage. The law, or custom, is not an introduced one, but one handed
684 down from remote times. The penalty for its violation was originally
[601] very severe; nothing less than the burial alive of both parties. This